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THE
LAMENTA-
TIONS OF IEREMY,
TRANSLATED VVITH GREAT
CARE OF HIS HEBREVV ELEGANCIE, AND
ORATORIOVS SPEACHES: VVHERIN HIS SIXFOLD
ALPHABET STIRRETH
all to attention,
OF GODS ORDERED
*Providence in Kingdomes
confusion.*

VVITH EXPLICATIONES
from other Scriptures,
touching his story &
phrases.

BY HVGH BROVGHTON.

THE

LAMENTATIONS OF JEREMY

TRANSLATED WITH GREAT

CARE OF HIS PATRISTY ELIZABETH AND

ORATORIOUS SPEECHES BY THE SAME

ALPHABETICALLY

OF THE SAME

OF THE SAME

OF THE SAME

OF THE SAME

WITH EXPLICATIONS

from other Scriptures

and the Holy

Scriptures

BY HUGH BACON

IEREMIES LIKENES TO MOSES IN MANY DEGREES.

Ieremy had great resemblances to like him vnto Moses in many points, pleasant to consider: & much for his authority. As Moses vvas of Levj, the godliest tribe, and the best familie: that vvhich by faith hid him three moneths: So Ieremie vvas of Levj, of the sacrificers of Anathoth: & his father vvas Chelkiah the high sacrificer: vvhose found the Law, hid in the temple: in Manasses dayes: vvhose repentance vvas but a litle afore his death: that he could not think of the Law. And Amon his sonne vvas vvhicked. Of this Levite came Ieremy: Sonne & father honrers of Moses. Moses vvas vnvilling to go vpon his message: Ieremie vvas vnvilling to go vpon his message. Moses ovvne tribe stood vp against him: Core & his companie. Ieremie his ovvne, the men of Anathoth stood vp against him: Moses vvas cast into the river by his ovvn kindred: Ieremye vvas cast into a dungeon by his ovvn kindred.

Moses vvas taken out of the river by one of Pharaohs maydens: Ieremie vvas taken out of the dungeon by an Ethiopian, by Abdemelech. Moses reproved Israel: Ieremie reproved Israel: Moses told Israel, of captivitie: & closly of seaventie yeres: Levit. 26. and of a new remembrance of covenant: Ieremie told Israel of captivitie & expressly to end at 70

4
 yerer: and of the New Testament Moses told that the
 Kings should go to a strange Land: upon desert, to
 be rooted out: Ieremie telleth the Kings shall go to Ba-
 bel. & telleth expressly twise: Ier. 36. & 22. that the
 Kings stock shalbe rooted out. Moses desired of God to
 shevv him his vvayes: seing the strange success of vvick-
 ed here: Ieremie desired to know vvhy the vvicked pro-
 spered. Moses bade Israell they should no more returne
 to Egypt. Ieremie bade Israell they should no more re-
 turne to Egypt. Moses spake fro his own faith in God:
 that the rebels against him should have a strange death:
 Ieremie from his fayth in God tolde the pseudoprophet
 Ananias, S. of Azor, this yere thou shalt die. Moses
 vvrote of sadness to Rachel the mother, by her death at
 Beth Lechem, Ieremy vvrot that Rachel shall vveep for
 her childrens death at Beth Lechem. Moses prophecied,
 a King, of Christ the King fortie yeres: Ieremie pro-
 phecied vnto Kings, of Christ the true King forty yeres.
 Moses vvrote most curious poetic Ex. 15. & Deut. 32.
 Ieremies Lamentations bring more loy for learned stile:
 then sadness by speech of the nations fall. Moses and Ie-
 remie saued much of their company by their forty yeres:
 for going into the Land: from the vvildernes: & out of
 the Land into the vvildernes of the heathen. The Pha-
 risees despising Moses & Ieremie, & Apostles 40 yeres
 bred Eternal Lamentations.

THE COMMENDATION OF IEREMIES LAMENTATIONS.

THe holy spirit commendeth in Ier. 36. the booke of
 Lamentations: that it abridgeth all Ieremies ser-
 mon,

mons made from the thirteenth of Iosias vnto the fourth
of Ioakim, vvhich space Ieremy reckoneth to be tven-
ty three yeares. And as he abridgeth his ovvn sermons
made from the phrases of the Law, Job, Psalmes, and
Salomons Books, & from all the former prophets: So
his Lamentations in verie speech do call the reader to
former vvorks that the reading of them bringeth into
mind all the former holy vvriters. And the holy Da-
niel so delighted in him, that ch. 9. he abridgeth his La-
mentations how vnder heaven it hath not bene done as
it hath bene done to Ierusalem: vvhether everie curse spo-
ken in the Law of Moses hath shevved full event. God
bade Ieremie vvrite the Booke: & to read it in a great
fast. Baruc vvrot it & read it to the nobles: they bring it
to Ioakim the King: & read it: he being at a fier in his
vvinter chäber: in his fift yere: vvhen he had returned
from Babel, & purposed rebellion in his hart. It vvvas a-
bout November: & a burning fier vvvas in his chamber:
& as Ichudj read three or four Leaves, Ioakim vvith a
penknife cut them, & cast them into the fier: till he co-
sumed all the Booke. yet the nobles requested him not
to deale so. Also he commaunded to lay hold vpon Ie-
remy & Baruc. But God hid them: & bade Ieremy vvrite
again the booke vvith addition: the thirteene Alpha-
bee ch. 9. as well may be thought: & to prophesie of
Ioakim, the rooting our of his succession and house: &
that he shalbe buried like an asse: cast out of Ierusalem.
Which fell out as he vvvas caryed the second tyme for Ba-
bel. And thus in Ieremie GOD honoureth the Lamen-
tations of Ieremie

How

HOVV DANIELS VISIONS HO- NOVR IEREMYES LAMENTATIONS.

Flve yerres after Ieremies Lamentations vver first writ-
ten Daniel vveriteth of the levves enemies: how
they make a great & goodly image: & figureth them not
by beastes, vvhile the Kings of Iudah be savage vvigntes,
& caused Ieremies Lamentations: But after threescore
yerres, vvhhen the Kings race vvas gone, then Iudahs e-
nemies vver likened vnto savage beastes: & the levves
of Ieremies Lamentations are the holy: vvhich shal pos-
sess a kingdome for Euer and Euer. Also Ieremie Lam.
4. clofly telleth of Babels fall: that doth Daniel lively
describe: chapr. 5. Ieremie Lam. 5. prayeth vnto God
to turne his People: because so onely they can be retur-
ned: & to reuue his gracious face as of old. Daniel ch.
9. expresly nameth Ieremies 70. yerres for Gods anger:
& prayeth for the reuewvng of Gods favour.

THE STORY OF IYDAH, FOR THE TIME OF IEREMIES LAMENTATIONS.

Daniel onely recorderth, ch. 1. that in the thind of Ie-
hoiakim; Nabuchadnezzar King of Babel came a-
gainst Ierusalem. But by Ieremy, ch. 22. we gather that
part of Ioiakim his fourth vvas also in Nabuchadnezzar
his first. And then God gave the K. into his hands: &
part of the vessels of the temple: & God brought K. and
vessels vnto Babel. But the K. vvas suffered to returne:
for in his fift yere he vvas at Ierusalem: This captivity
vvas mentioned onely in Daniel: vvhv vvas also caryed
vvv

with three as godly, Ananias, Misael, & Azarias: & o-
 ther of the Kings race. Eight yeres after this vould not
 teach K. Ioakim that he vpon rebellion should be bury-
 as an Ass: For he had sinned against the holy Gh. in bur-
 ying Jeremies Lamentatiōs: & could not be reuened to re-
 nce: but must haue open punishment here, as Eternal
 Gehenna. After five yeres Daniel & Nab: both drea-
 med of the great Image: that should rule not only Iudah
 but all: a long time: Ioakim cared nothing for all this.
 Nab. the K. presently maketh a Golden Image, to aug-
 ment the visions memorie: & his hope: as Diod: Sicul^r
 noteth: that he should be a Monarch: and vould haue
 it vvorshipped. Then Daniels godly cosyns quench the
 fier. And the K. of Babel proclameth Gods glory: But
 Ioakim contemneth God, to hasten iudgment: & rebel-
 leth against Nab: K. of Babell. The second & third ch.
 of Daniel must be here considered: hovv against them
 the vvicked harden their hart. So God sent armies of
 Chaldeans, Aram, Moab, & Ammon against Iudah, &
 they took Ioakim and bound him in chaynes to haue
 brought him to Babel: 2. ch. 36. But he died by the vvay,
 & he vvas buried like an asse. Ier. 36. Ichoiachin reig-
 ned three moneths: like a Cruell Lion. Him Nabu-
 chadnezar suffred not to sit any longer vpon Davids
 throne: But caried him to Babel. And moo vessels of
 the temple & palace, & all the nobles: & Mardochoj the
 a suckling, one of Jeremies Lamented. Then also vvas
 Ezekiel captiued. That he might freely in Babel tell the
 rest of Iuda they should follow. But they vould ne-
 ver beleue that Iudahs kingdome should erre to destruc-
 tion. Many thousands also of the People, all saying
 the

the poore, he caried to Babel: & kept Iechonias 37. yeres
 in prison: that vicked Thalmudists should not say: Ie-
 chonias by repentance called back Gods oth: that said he
 should dy childles! Repentance should haue holpen A-
 chabs broode; first out of prison. But no repentance, nor
 Moses repentance; can call back Gods oth: Besides the
 oth passed as vvell for Ioakim that none of his seed sho-
 uld sit vpon Davids throne. yet the infidels teach it to
 be Atheisme to say that Salomons race is ended. But
 the Gospell of S. Luke & Ier. 36. & 22. & Aggej. .2. &
 Zach. 12. teach vs that it is infidelity

to deny it to be ended.

Let him that readeth
 vnderstand

the vicked harden their heart. How against them
 the Lord committeth
 the word against Ier. 36. & 22. & Aggej. .2. &
 Zach. 12. teach vs that it is infidelity
 to deny it to be ended.
 Let him that readeth
 vnderstand

TO
THE MOST NOBLE

HENRY
PRINCE OF GREAT
BRITANY.

THE Law promisseth (G. P.) all blessing of this world, & when this earthly house of tabernacle is dissolved, a building from God everlasting, yf we kepe it: But without any token that men wold kepe it, breaking upon breaking is foretold: & eight and twenty fold punishmentes, until at the last Iudah should lose their Land and be seaventy yeares in the Land of Nemrod: wher they might behold the wicked building: which bred confusion of tongues: and which should end the tongue of Adam from comon use. VVhen the first yere of this captivitie was beginning: Ieremie penned a forme of lamentatiōs: shew-

★

ing

ing mans misery to the full. and the rooting out of Salomons howse, which from Roboam was Ammonitish: and from Ochozias was Achabish: and was often nere rooting out. that men might better beleve it should wholly decay: and loke unto the family of Christ the sonne of Nathan Salomons brother. The Godly in captivity, as Daniel, who stopped the mouth of Lions, and Ananias, Misael, with Azarias, who quenched the force of fyre, were humbled by these Lamentationes to behold the dayes of Christ. And presently from theyr begining Daniel beginneth his captivity: as a witness to Ieremies trueth, and sheweth how God in sorowes aduanced him to be welthier then mighty Kinges; and contrived the Kingdomes which thence should afflict faithfull Iudahs religion, vnto the forme of one mans body: and distinct in matter, as Iudahs zeale, or relenting wold be. Ieremyes Lamentations. I have set over into our tongue, with care to set forth, sonere as our speach could

could, the oratorious bravery of his wordes. But all men, yea all Grekes, though theyr learning & eloquence were powred into one head, wold come nothing nere his heavenly gaynesse. They must lerne his owne language that wold fill theyr eares with those soundes of Chanaan. Besides his translation, I have shewed his meaning so far as I demed neede was; for his conferēce with the other holy workes. And him I joyned to Koheleth, . Also I finished that work which was sent over to your G. in Ebrew and Latin which hādleth Davids Families & Daniels sūme. That I have also turned into mo lāguages; as conteyning an explication of comon Christianity. These I laboured, that your G. might by ripe yeres, be ripe in the knowledg of God.

Your Graces most humble,

HVGH BROUGHTON.

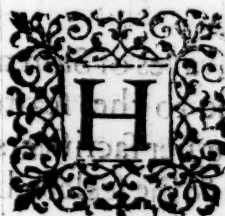
could the glorious bravery of him
who will men, yeast, Greek,
though they learning & eloquence
poured into one head, would come no-
thing near his heavenly greatness. They
must learn his own language, that would
fill their ears with those founds of Cha-
rism. Besides his translation I have ther-
ed his meaning so far as I deemed need was
for his concord with the other holy wor-
des. And him I joynted to Koldeth. Al-
to I finished that work which was sent o-
ver to you G. in Ebre & Latin which
hath David's families & Daniel's times.
That I have also turned into mo languages
as concerning an explication of comon
Christianity. The I laboured, that your
G. might by types, be ripe in the know-
ledg of God.

Yours G. most humble

IN CH. BRO. G. G.

THE
LAMENTATIONS
OF IEREMY.

Aleph.



Ow is the city dwelt
solitary vvhich was
full of people; She is
become a very wid-
dow. The great a-

mong nations, the prince among coun-
treys is become (a) tributary.

a) Iehoiakim

Beth. 2 She weepeth sore all the (b) night:

was carryed to Babel, in the first of Nabu:

Her teares trickle vpon her cheeks: She
hath no comforter of all her Lovers: all
her (c) friends deale vnfaithfully with
her: They are become her enemies.

& Daniel, Ananias, Misael, & Azarias: With other yong nobles. Da.
1. And Iehoiakim was suffred to retorne to his Kingdome: being made
a seruant tributarie to the King of Babel.

(b) Affliction

is night. as Es. 21. Three yeares Iehoiakim served the K. of Babel.
That time was night; Three yerres he was vexed with forces of Chalde-
ans Syrians Moabites Ammonites. And that was a darker night.

(c) Egypt and Tyrus & other near nations, which afterwards resisted
Babel 35. yerres. yet they left Ierusalem to be taken of Nabuchadnezzar
after a small siege.

B

Iudah

(d) In **Gimel. 3.** Iudah *(d)* leaveth countrey after
the height affliction & much bondage. She dvvelleth
of Nab: among the heathen: She findeth no rest:
with all that pursue her overtake her in the
K. Je- straites.
chonias

& Mar **Daleth. 4.** The wayes of Sion mourne, be-
dochai cause none come to the feastes: all her
then a gates be desolate; her sacrificers *(e)* sigh: her
childe, virgines sorow, & she feelth bitternes.
& Eze-
kiel, &

many **He. 5** Her aduersaries are the chief: her
who the enemies prosper: because the Eternal hath
saw Sa- made her sorowfull, for her great trespas-
lomon's ses: Her infants *(f)* go to captivity, before
temple, the aduersarie.
& Li-
ved till

Aggei
asked them, of it & Zerobabels: Ag. 2. And many thousands: all saving
the poore. And againe when the remnant is captived, after full bondage
& sorow. Besides in the Booke of Ester Letters went into 127 countreyes
against the Lewes, & againe for them. And the Chaldean scattered the
nor: wherefore we must understand that many beleeving their countrey
should become vnder Babel fled into other countreyes. And of them might
they bee who made the synagoges in Corinth & Rome. (e) They sighed
not for killing the prophets but for the punishment. (f) As Mardo-
chai, who was active in Esthers dayes: Ester. 10. & was caried to Babel
62. yeres afore Babel fell. So he must liue 85. at the least; though he were
riued, in his cradle.

(g) *All settled common weales are called daughters in the Scripture; as Daughter Babel, ps. 137.*
Vau. 6 And from the *(g)* daughter Sion all her gayness is departed: her Princes are like hartes which finde no pasture, and goe voyd of all strength before the pursuer.

Zain. 7 Ierusalē remembreth in the dayes of her affliction and vexation, all the prettious thinges that she had in the old time: vwhen the People hath fallen by the hand of the Enemy: and she hath no helper: her aduersaries behold her, & Laugh at her *(h)* Sabbatimes.

So Rome is pictured a woman Apo. 17
Cheth. 8 Ierusalē hath sinned greuously: therfore came she into *(i)* dispersiō: all that honoured her contemne her: because they haue seene her shame: also she sigh-

(h) *This prophecieth how in Babel they will mourne for desire vnto their feastes: which in their Land they would not keep aright And the Chaldeans will skoph their Sabbatimes, as did long after Horace, Ovid, and other Poets. & Tully too: Deserving to haue his head cut off and his tongue pricked, as he had. The ps. 137. commenteth vpon this verse.*

(i) נדד נדד Nydah. Such vncertainty of place as Cain had Gen. 4. wandring from place to place. Ασαντιμα expresth of purpose this word, 1 Cor. 4. 11.

eth & turneth her self backwardes.

(k) Jer. Teth. 9 Her (k) vncleanes is vpon her
Ch. 2. skirtes. She remembreth not (l) her last
hādīeth this at end: Hovv she is vvonderfully brought
large. downe, she hath no comforter. O Eternal
The see my affliction: because the enemy is
trope mightie.
mean.

eth Ido Iod. 10 The aduersary layeth his hand
larry. vpon all her (m) pretious thinges: vvhen
(l) Deu. she seeth the nations come into her tem-
32. ple: of whome thou hast commaunded:
o that They should not come into thy (n) con-
they gregation.
were
wife, &
would
remem-
ber
their

Caph. 11 All her People sigh, seeking for
last end. Moses spake of this age. (m) λαμπρά μακροί Apoc. 18.
(n) That is: They shall beare no office in thy comon weale. they are
Ammonites and Moabites. Deut. 23. 3. they come now even into
the Temple where onely the Levites should come.

bread

bread: they give theyr pretious thinges for
 (o) This (o) meat to keep in life. See o Eternally, &
 consider how contemptible I am become.

*(o) This
 speech
 is apro-
 phetic*

of the famine that should befall the city, in the last siege: which began in
 the ninth of Sedekias. Then Nab; compassed the city with siege, vntil
 the Eleventh yere; When the famine was exceeding great, & the People
 of the Land had no meat. 2. K. 25. 1. Though two captiuities were
 past, & none were left but a remnant of poore, & Exekiel in captiuitie
 prophesied that Sedekias and his companie should come after the former,
 & Ieremie still in Ierusalem commented in Sermons vpon his Lamentations,
 all this moued not Sedekias & his nobles. For they knew not the
 Kingdome of Christ: that it was for the world to come; & knew that an
 Eternall throne was promised vnto David. 2. Sam. 7. & 1. Chro. 17. So
 still they made their belly their God. Phil. 3. And to this day the Talmu-
 diques say, in R. Moses Ben Mamony Tom. 1. tractat. Penitentie: Perik
 or section. 9. All the good thinges vvhich the prophets prophesied
 vnto Israel: they are onely body thinges, vvherein the bo-
 dy shalbe benefited in the dayes of Messias; vvhien the King-
 dome shalbe restored to Israel. Moses foretold Dent. 32. that
 when they became fat, grosse, and burly, they would forget God that
 made them, & contemne the rock of their Saluation. And Esay Ch. 6.
 recordeth that so haue come to passe: & Rambam tract. panit. recordeth
 the sinne there to be sin against the holy Ghost: wherein God would ne-
 ver giue repentance. As they could not repent: so giue over at the
 siege: but they dreamed still that Egypt would help; but Ieremy Lamen-
 teth that their folly: So for the second destruction, they beleued not the
 Angel Dan. 9. that tellesh againe and againe that their city should haue

a final destruction. But when S. Stephen, act. 6 & 7. told the same, & had in his face like the Angels brightness, they stopped their eares: & would neither hear nor see. And who would haue thought that Saraius the high Sacrificer, & father of good Ezra should conspire with the rest to damne Ieremy for a false prophet, because he told of Ruine to the temple, & implements: & of the New Testament. But man sold into sin cannot see, where God openeth not the eyes. And here the spirit teacheth the Godly to groane with sighinges unspeakable.

Daniell Lamed. 12 This hath not befallen you, & full of all that passe by the way. Consider yee, & see yf ther be any sadnes like my sadnes, which is caused vnto me; where the Eternal hath caused sorow, in the day of his hoat anger.

Mem. 13 From an high he hath sent fier into my (p) bones, and made it prevaile: he hath spread a net to my feet: he hath turned me backward, he hath made me desolate, sick, all the day.

bene done so Ierusalem, (p) The cities of Iuda brent by the Chaldeans.

(g) The yoke of *(q)* my trespasses hath made an impression by his hand: they plat *(r)* themselves; they go over my *(s)* neck; he hath beaten downe my strength: The Lord hath given me into their handes before whome I cannot stand.

Law was given to teach how *finne a-* bounded. So seeing they humbled not themselves before God, to walk better in his holy covenant, all the curses written in the Lawes of Moses came upon them: When from the yoke of the Law, which these fathers could not bear, theyoke of their trespasses galled the neck. When Dan. Ch. 9. confessed this much: the angel Gabriel teacheth him of the easie yoke of Christ, named so: Math. xj. And that oration of the Angel Gabriel is no lesse to the old Testament then the sun is to the sky.

(r) ישתרו . S. Paul expoundeth this strange Ebrew with as strange Greek: *intrapisat & aquapria*. Eb. 12. Sin that cunningly wrappeth about. And thus he meaneth that the glorious wisdom of Moses Law, which standeth for the marrow, still, but not for the outward, Sabbath, circumcision Tabernacle, & other rites of Levy, this blinded them, who would not looke vnto Christ the end of the Law; that God from the Law plagued them, & made the Law, held as their table, to be their trappè: Seeing they would not enter into the rest of Christ: Where baptisme, and the Lordes supper are no burden. S. Paul calling the Ebrewes being in the Errour of Sedekias times vnto Ieremies Lamentations, closely warneth by the former destruction, a second as a deluge: When the Apostle preaching hath had forty yeres as Ieremies, when Sedekias & his went into the wildernes of the heathen.

The

The Thaimudiques traditions to this day, are their staves, plassing themselves as the bonghes of a tree, or the Nerves of the Elephants coddies. Job 40. 17. Whence Jeremy borrowed his word. Which S. Paul gave to Crispin: (S) Neck signifieth as in Abak. 3. the biggesse of stature. When I ushah conquered Chanaan. Such was Jerusalem to Jeremies dayes & S. Pauls.

Samech. 15. The Lord hath troden downe all my (t) valiant, within me; he hath called an (u) assembly against me, to breake my yonge men; the Lord hath troden the winepresse; to the virgin daughter Iudah. Ain. 16. Therefore do I weep; mine eye mine ey gusheth out of water; for comfort is far from me, that should keep in my life; my children are desolate because the enemy is the stronger.

eight yere. 3. K. 24. (u) When the Kings of the earth assisted Nab. to besiege Ierusalem; Crasus King of Lydia might well be one of them. Old Herodotus noteth his familiarity. With the King of Babel. God would have Kings to know Ierusalem fall by Babel, that when they should hear of Babels house of Nemrod fallen, by Iapheth and Sem, & proclamation to send home he leaves by subsidy of 120 nations, they might listen when God in Christ would pisse the world for that liberality to his people.

Pe. 17 Sion spreadeth the handes,
she findeth no comforter; The Eternall
hath given charge concerning Iacob, to
his enemies round about him; Ierusalem is
become a mēstruous woman amōg them.

(x) Dā. *Sade.* 18 The (x) Eternall is iust. For I
Ch. 9. haue rebelled against his mouth. Heare
expres- now all ye people & see my sadnes. My vir-
eth this gins & my yōg mē are gone into captivity.
whole
sentēce. *Coph.* 19 I called vpon my (y) Lovers; &
(y) E- they haue deceaved me; My sacrificers &
gyptiās, my Elders yeeld vp the ghost in the citie,
Ezek. when they seeke them meat to keepe in
29. re- their life.
sified
Babel,
as well
as Iuda:

Resh. 20 See o Eternall how I am in

But promising help they durst not performe it. As in many places E-
zekiel telleth, 30. & 31. & moo. Also though wee have no record
of confederacy betwixt Iudah & other Enemies to Babel, reason telleth
that all of one danger at the first, ioyned League. These were confede-
rate with Egypt, Ezek. 30. Cush, Put & Lud, & all Arabia, & Cub or
Barbaria. These, as haters of Ierusalem partly for feare of Nabuchad-
nezars greatnes, partly of hatred to Gods truneth, forsake Ierusalem, while
Nab: besiegeth Sedekias: Ezekiel Ch. 29. & 30. prophecieth against
them.

distresse. My bowvells are (z) disquieted,
 (a) *Iob.* 16. 16. & my hart is turned vwithin me, because I
 (a) *Deu.* 32. have stubburnelic rebelled. (a) VWithout
They the sword doth robbe, within is death
shalbe it self.

brent *Schin.* 21 They have heard how I sigh, ha-
with ving no comforter; all my enemies haue
hunger heard my euel; (b) they reioyce at thy do-
& care ing. Thou bringest a day which thou hast
up proclaymed, that (b) they shalbe as I am.
with
bur-
ning,

& bitter destruction. Without, the sword shall robbe: within shalbe
 fear. S. Paul 2. Cor. 7. 5. calleth Moses & Ieremy both into minde;
 saying: When we came into Macedonia my flesh had no rest: we were
 alwayes in distresse, without was fighting, within was feare:
 Thus diuinely honoureth he the songes of Moses and Ieremy: as hawing
 their wordes still before him, ioyning Moses prophecy with Ieremys
 story: & shewing how the Apostles were vexed in the world, as Je-
 rusalem of the Chaldeans. (b) Namely Tyrus, reproved of Ezechiell for
 ioyance at the fall of Ierusalem: which Tyrus is there told of ruine. Ma-
 ny yeare: it was besieged of Nab: & taken at the last. Other nation
 vntaken yet, but told Ier. 25. that they should serue Babel, they also ha-
 ted Iudah; concerning whome this prophecy is uttered.

(a) The first Alphabet row is ended in the prophesie of ending the wicked King- domes which should be brought vnder
Tall. 22 Let all *(c)* their euell come before thee; and do vnto them as thou hast done vnto me for all my trespasses. For my sighings be many & my hart is sick.

Chap. 3.

Alaph. **H**OW hath the *(d)* Lord beclouded in his anger the daughter Sion; he hath cast downe from heaven to the earth the sayrenesse of Israel: and remembreth not his footstool in the day of his anger.

Babels yoke: to shew that all these troubles are in Gods providence settled in most exquisite order for his iudgments. *(d) Foure Hebrew names of God are onely used in this book: Iehovah, the Eternal, in eck Chapter: & is accompanied with Adonaj: Abrahams say, With a note of trinity: (Gen. 15.) Lam, Ch. 1. 2, 3. And in the third also, with El; Mighty, & once in a most fit argument; & with יהוה The most HIGH, twise; wherin Ieremy complayneth against the high states of Iudah, vnto one whome they felt higher & mightier. In the fourth and fift, Iehovah: Performer of promise from Eternall purpose, onely is used Elohim the exact mighty iudge, onely used Gen. 1. & elswhere most vsuall in story, is not at all in this book: Where the prophet sheweth how God in*

Will remember mercy: to make the Iewes in Babell a golden state: & not enter into iudgement to consume them. A translator, vnmindfull of his English for ech, will blinde his reader.

(e) Eb. *Beth.* 2 The Lord hath (e) overwhelmed, nothing sparing, all the dwellings of Jacob: he hath (f) broken downe in his vvrath the fortes of the daughter Iudah: *Iob.* 2. He hath (g) brought vnto the ground, He hath made (h) a riddance of the kingdome, & of the Princes.

Amos *Gimel.* 3 He hath broken in his hoat anger all the (i) horne of Israel: He hath turned back his right (k) hād from the enemy: and he hath kindled (l) in Iacob a flaming fier which eateth vp round about.

Ch. 9. *Daleth.* 4 He hath bent his bow as an enemy: he hath settled his right hand as an aduersarie: he hath killed all the pleasant to the eye, in the tent of the daughter Siō:

Where *the* *Whole psalme handleth this matter: that Salomons kingdome was but vanitie: & that of Messias is in heaven.* (i) Ps. 75, 12.

(k) Ps. 89. (l) Deut. 33.

he hath powred out his heath as fier.

Heb. 5 The Lord is become a very enemy: he hath overwhelmed Israel, he hath overwhelmed all *(m)* her palaces: he hath marred all *(n)* her fortes: & he hath multiplied, in the daughter Iudah, *(o)* heavines vpon heavines.

(m) 2.
R. 25.

(x)

Dent.

28.

(y) *Esay*

29.

hath

the

same

strange

Ebren for this matter.

(p) *Pf. 76. 3. The Temple, & so in the Chaldy here.*

(q) *This was the maine point whereupon Kobleth wrote that all things vnder the Sun were vain.*

And for this the A- theist Iokim brent the Lamentations: whereupon God told he should have the buriall of an asse: & that none of his seed should sit vpon Da- vids throne: & expressly that Iechonias should dy childelesse.

As to this houre our I learned over Europe cannot beleue Ieremy 22. & 5.

Lac. 3. for that, so in Ieremyes dayes men could hardly beleue this: & for this the Sacrificers condemned Ieremy too. So hard a matter it is to despise the world: & to looke to the Kingdome of heaven.

And further large commenting I shall not need. The learned in Ebren vpon a warning may by mine examples search how still from other holy writers Ieremy fetcheth his phrases.

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Zain. 7 The Lord hath reiected his altar: he hath cast off his temple: he hath delivered into the hand of the Enemy the walles of her towres: they make a noise in the house of the Eternall as on a feast day.

Cheth. 8 The Lord purposed to destroy the vvall of daughter Siō: he stretched the line; he withdrew not his hand from overwhelming: both frontier and wall mourned: together they became of no strength.

Teth. 9 Her gates are sunck to the ground; he hath marred & broken into shevers all her barres; her King & her princes are among heathen that (*) haue no Law; also her prophets find no vision from the Eternall.

Iod 10 The Elders of the daughter Siō sit on the ground, they be silent; they cast vp dust vpon their head; they put on sackcloth. The virgins of Ierusalem hāg down their heades to the ground.

Caph. 11. Mine eyes are spent by teares;
my bowels are disquieted; my liver is
powred vpon the ground; for the breach
of the daughter of my people; while in-
fant & suckling faint in the streets of the
of the towne.

Lamed. 12 To their mothers they say
wher is (*) bread & wine; when they faint **Eh.*
as the slayn in the streates of the city; when *corne.*
they powre out their foules in the bosome
of their mothers.

Mem. 13 VVhat testimony shall I
bring for thee, what shall I liken to thee, ô
daughter Ierusalem? what shall I compare
with thee, that I may cōfort thee, ô daugh-
ter virgin Sion? For thy breach is great as
the seas. VVho can heale thee;

Nun. 14 Thy prophets have looked
out for thee thinges vaine, & which have
lost the saltnes: they have not discovered
thine iniquitie, to turne away thy captivi-
ty; but they have looked out for thee, pro-
phesies

phesies of dispersion.

Samech. 15 All that passe by the way
clap their hands, they hisse & wagge theyr
head at the daughter Ierusalem. Is this the
**ps.* 48. city of which they said: * the perfection of
fayrnes, the ioy of all the earth;

Phe. 16 All thy enemies gape with
their mouth against thee: they hiss and
gnash the teeth: they say, we haue deuoured:
this now is the day which we haue expected,
we haue found, we haue seen.

Ain. 17 The Eternall hath done that
which he purposed: he hath performed his
word, as he ordeined of old time: he hath
broken down, and nothing spared: and he
hath made the enemy to rejoyce over thee:
he hath exalted the horne of thy aduersaries.

Sade. 18 Their hart will cry vnto the
Lord: O wall of daughter Sion, powre
downe teares like a river day & night: take
thee no rest: nor let the apple of thyne eye
leauc

leauē off.

Koph. 19 *Arise, break out on the **Eb.*
night at the first watch: poure out thy hart *Kumi*
like water before the face of the Lord: lift *Kumi*
vp thyne handes, vnto him for the life of *Marc.*
thy children, which faint for hungre, in *s. 4r.*
the corner of every street.

Resh. 20 See o Eternall & behold with *Dent.*
whome thou hast dealt thus. Should wo- *28.*
men eat theyr owne fruct; infants that
may be spanned; should sacrificer & pro-
phet be killed in the temple of the Lord?

Schin. 21 They lie in the streates, *on the **Dent.*
ground, yong & old: my virgins & yong *32.*
men fall by the sword: thou dost kill in the
day of thyne anger; thou dost make a
slaughter; thou dost nothing spare.

Tau. 22 Thou callest, as in a day of *s. Ps.*
assembly, * my feares from round about; & *3. 14.*
there was in the day of the anger of the E- *Ier. 6.*
ternall none escaped or remnant. Them, *25. 20.*
whome I could spanne, & brought vp, my *46.*
5. 6.

D

enemy *49. 29.*

enemy hath consumed.

Chap. 3.

Jeremy is both his own misery: after wicked leaders breake his Lamentations, and sought to kill him, & I am he & he prophetic how he shalbe used by the Sufferers & they is kednes in sedekias times: This Chapter was added to the first book. **Ier. 32.*
Aleph. **I** am the man that hath seen affliction by the rodde of his wrath.

Aleph **2** Me hath he led & caused to go into darknes & not light.

Aleph **3** He is wholly bent, he turneth his hand against me all thoday.

Beth. **4** He hath made my flesh and my skin wax old; he hath brused all my bones.

Beth **5** *He hath built round about me, and he hath compassed me with gall, and wearines.

Beth **6** In *dark places hath he set me, as the dead forever.

Gimel. **7** He hath made a wall about me, that I cannot get out: he hath laid an heaue chaine vpon me.

Gimel **8** Though I cry, and call pitiously he shattereth out my prayer.

**Ier. 32.*
**Ier. 33.* *Gimel*

Gimel 9 He hath walled in my wayes with squared stones; and turned away my pathes.

Daleth 10 A beare lying in wait, is he vnto me; a Lion in a secret place.

Daleth 11 My wayes hath he made thorny; & he hath torne me; he hath made me desolate.

Daleth 12 He hath bent his bow, & set me as a mark for an arrow.

Heb 13 He hath shot into my reins the shaftes of his quiver.

Heb 14 (a) I am become a laughter to all my people: their song all the day.

Heb 15 He hath filled me with bitterness: he hath made me drunk with wormewood.

Van 16 And he hath burst my teeth with pible stones: he hath turned me on my face in ashes.

Van 17 And my soule is cast off frō peace: I haue forgotten the good.

Θέαπον
τῶν χόρ
μα ἰγ
νῆθμῆν.
1. Cor
5. We
are
made
a specta
cle of
the
world.

Vau 18 And I thought in my self, my state is vndone, and my hope from the Eternall.

Zain. 19 Remember my affliction, & my vexation, wormewood & gall.

Zain 20 My soule shall still remember them, & pray within me full heavily.

Zain 21 I will set this to my hart wherefore I shall hope:

* *rf.* *Cheth.* 22 It is the mercie of the Eternall, that we are not * consumed, because his compassions are not spent,
64. 7.

Cheth 23 Because they be new every morning, because thy fidelity is great,

Cheth 24 The Eternall is my portion, sayth my soule: Therefore I will trust in him.

Teth. 25 The Eternall is good to them that wayt on him: to the soule that will seek vnto him.

Teth 26 It is good that a man trust & expect for the salvation of the Eternall.

Teth

Verb 27 It is good for a man that he
beare the yoke in his youth.

Iod 26 He will sit alone, & be still, be-
cause HE hath laid it vpon him.

Iod 27 He will lay his face to the ground,
that there may be hope.

Iod 28 He will (a) giue his check to (a)
the striker, he wil be filled with reproches. *Mat.*

Caph 29 For the Eternall will not
cast off for ever.

Caph 30 For though he make sorowfull
he will also haue compassion: according to
the riches of his grace.

Caph 31 For he doth not grieve from
his own hart, nor make sorowfull the sones
of man.

Lamed 32 To stampe vnder his feet all
the prisoners of the earth,

Lamed 33 To overthrow the right of a
man before the face of the Highest,

Lamed 34 To subvert a man in his cause,
the Lord liketh not.

Mem. 37 VWho is he that faith, that any thing falleth out, which the Lord commaunded not?

Mem. 38 From the mouth of the highest cometh not the euell & the good?

Mem. 39 VWhat should living man grudge, any person after his sinne:

Nun 40 Let vs search & try our ways, & retorne vnto the Eternall.

Mat. 6. *Nun* 41 Let vs lift vp our hart with our handes vnto *God which is in heauen.

* El.

Eb v.
fed bus
here:

for all
the La-
ment a-
tions.

Nun 42 VVe haue trespassed and rebelled: thou hast not forgiven.

Samech. 43 Thou hast couered thy self in anger, & dost persecute vs: thou hast killed, nothing sparing.

Samech. 44 Thou hast couered thy self with a cloud: that prayer should not passe through.

S. Paul
tran.

flates
this.

1. Cor.

4.

Samech. 45 Thou hast made *vs the off-scouring and refuse in the midst of the people.

*Himself, & Baruc, & Vriah,

Pe 46 All our enemies open their
mouthes against vs.

Pe 47 Fear and pit is come vpon vs:
ruine & breach.

Pe 48 My eye runneth with rivers
of water for the breach of the daughter of
my people.

Ain. 49 Mine ey floweth & cannot
ceasse: because there is no rest:

Ain 50 Vntill the Eternall looke down
& behold from heaven.

Ain 51 Myne eye worketh into my
soule for all the daughters of my city.

Sade 52 Mine enemies haue without
cause chased me as a bird.

Sade 53 They haue cut off my life in the
dungeō & they haue cast a stone vpon me. lex. 11.

Sade 54 VVaters swim over my head,
I said, I am cutt off.

Koph 55 I haue called vpon thy name
ō Eternall out of the low dungeon.

Koph 56 Thou diddest hear my voice, lex. 11.
hide

hide not thine care from my release, at my prayer.

Keph. 57 Thou drewest near in the day that I called vpon thee: thou saydest: feare not.

Resh 58 O Lord thou hast pleaded the cause of my soule, thou hast redeemed my life.

Resh 59 Thou hast seen, o Eternall, my wrong: Iudge my right.

Resh 60 Thou hast seen all their vengeance, al their devises against me.

Shin 61 Thou hast heard their reproching, o Eternall, all their devises against me.

Shin 62 The lippes of *them that stand vp against me: & their meditation against me all the day.

Shin 63 Their (a) lying downe, and rising vp, do thou behold: I am become

as death for saying that Babel should destroy the citie. *Ier.* 38. (a) *Pf.* 139. 2. their

*The
Sacrifi-
cers
that
held te-
rre my
guilty
of
death
for say-
ing that

(b) their sonnet.

Tau 64 Thou wilt (c) reward them, ô Eternall, according to the workes of theyr hands.

(b) They thought is so strange that Salomons race & kingdom should fall.

Tau 65 Thou wilt giue them a bursting of hart: thy heauie curse wil be vpon them.

Tau 66 Thou wilt persecute in anger, & rid (d) them from vnder the heavens of the Eternall.

(c) S. Paul translatesh this verse against Alexander the Copper-smith. 2. Tim. 4. (d) Jeremy Ch. 24. told how the men of the third captiuitie should come to nothing. And Ezekiel prophesied onely in their dayes: but they would take no warning. This threefold Alphabet endeth in their threefold & absolute destruction. Yes Ezra was of that captivity. But an infant. And of Anathoth cursed by Jeremy, by repentance 128 returned. Ezra, 2.

Chap. 4.

Aleph. How is the gold dimmed, how
I **H**is the pure (e) cethem chāged:
how be the holy stones powred out at the

(e) one name of gold in Eb.

E

corner

corner of all streets.

Beth 2 The children of Sion the precious, valewed as the Fesse ore, how are they reckoned as earthen vessels, the work of the potters hand.

Gimel. 3 Even the Dragons open their breast, they give suck to their whelps: the daughter of my people is like the cruell: as **Iob.* ** the ostrich in the wildernes.*

39 14.

Daleth 4 The tongue of the suckling cleaveth vnto his throte for thirst: the infants ask for bread, none doth break it to them.

He 5 They that fed delicately lye desolate in the streets; they which were brought vp in scarlet embrace the donge.

Vau 6 And the punishment of the daughter of my people passeth the penaltie of Sodome, which was overthrowen as in a moment; and no handes stayed vpon her.

Zain 7 Her Nazarites were purer then snow, whyter then milke; they were in colour redder then the carbuncles; they were polished like the Saphir.

Cheth 8 Their visage is darker then a coale; they cānot be known in the streets; theyr skin sticketh to theyr bones; it is as dry as a stick.

Teth 9 The slayn by the sword are better then the slayn by hunger. For they wast away perced by wanting the fruietes of the field.

Iod 10 The hands of the pitifull women seth their own children; they became their meat, in the breach of the daughter of my people.

Caph 11 The Eternall hath accomplished his indignation; he hath powred out his hoat anger; and he hath kindled a fier in Sion, which hath eaten vp her foundations.

Lamed 12 The Kings of the earth, &

all that dwell in the world, would not be-
 lieve that the aduersarie should enter the
 gates of Ierusalem.

Mem 13 For the finnes of her pro-
 phets, for the iniquities of her Sacrificers,
 which shed within her the blood of the
 iust:

Nun 14 The blinde stumble in the
 street: they are polluted with blood: that
 men might not touch their garments.

Samech 15 Give place, o polluted, they
 cryed vnto them, giue place, giue place
 touch not: when they took flight, yet they
 stumbled vpon others. Among the heathē
 it was said: they shal no longer haue a dwel-
 ling.

Pe 16 The face of the Eternall hath
 scattered them: he will no more regard the.
 They respect not the person of the Sacrifi-
 cers, they pity not the Elders.

Ain 17 Even yet our eyes are spent at
 our vaine help: In our waiting we wait for
 a na-

a nation that cannot saue.

Sade 18 They chase our steppes that we cannot go in the streates: our end is approached: our dayes are fulfilled: for our end is come.

Koph. 19. Our persecuters are swifter then the egles of the sky, on the mountaines they pursue vs, in the plaine fieldes they lay wait for vs.

Resh 20 The spirit (a) of our nostrrels the anointed of the Eternall was caught in their trap: of whome we sayd, in his shadow shall we live among the nations.

(a) lost as the King: kild by Pharao

Shim 21 Reioyce & be glad o daughter (b) Edom, which dwellest in the Land of Huz. Over thee also the cup shall passe: thou shalt be drunk & shew thy nakednes.

(b) Fro Esaw to the Herodes Edom

Tau 22 Thy punishment is accomplished, o daughter Sion: He will no(c) more

kated Jacob. & no

lesse then ten prophesies are against them: As Barabiel wrote upon Obadiah. [16] As in Dan. 9. 490 yeres they held their land in Gods favour.

cary thee away: he will visit thine iniquitie,
 ô daughter Edō: he will discover thy sinns.

Chap. 5.

1 **R**emember ô Eternal, what hath
 befallen vs: consider & behold
 our reproch.

2 Our inheritance is turned to strangers:
 our houses ro aliants.

3 VVe are become orphans, father-
 les: our mothers are as widowes.

4 Our water doe we drink by money,
 and our wood cometh by price.

5 Our necks are vnder persecution: we
 are weary; we have no rest.

6 VVe gave our handes to Egypt, to
 Assur, for to be satisfied with bread.

7 Our fathers haue sinned; they are
 no more; we beare their punishment.

8 Servants rule over vs; none rescueth
 from their hand.

9 By our liues we get our bread; for
 the

the sword of the playn fieldes.

10 Our skin is as black as an oven: for the burning of hunger.

11 They defile the women in Sion: the virgins in the cities of Iudah.

12 The princes are hanged by theyr hand: the Persons* of the Elders are not honoured. *Dent.
28. 21.

13 The yong men they take to grind: & the boyes sayle vnder the wood.

14 The Elders have ceased from the gate: the yong men from their songes:

15 The ioy of our hart hath ceased; our dance is turned into mourning.

16 The crowne of our head is fallen; wo now vnto vs that we have sinned.

17 For this our hart is sick; for these things our eyes be dim.

18 For mount Sion which is desolate; the foxes walk vpon it.

19 Thou O Eternall continuest for ever; thy throne from age to age.

20 wher-

Lamentations.

20 VVherfore dost thou forget vs for ever, and forsake vs so long time.

21 Turne vs, o Eternall vnto thee, & we shall returne: renew our dayes as of old.

22 But thou hast greatly hated vs: thou hast bene exceedingly angry against vs.

Of foure repeated
verses.

Turne vs, o Eternall vnto thee, & we shall returne: renew our dayes as of old.

The verse 21. is one of the foure which in the Massoretic Bible are Printed as a postscript for better memory: an other is the last save one in Ecclesiastes: an other the last save one in Esay: the fourth, the last save one in Malachi, as I noted upon Ecclesiastes. These sayings concerne the main of the writers. That in Ecclesiastes biddeth vs looke for all happines in the world to come: that of Esay telleth how all Moyses policy shall end. That of Malachi sheweth how Iohn Baptist shall begin the New Testament. And this of Ieremy telleth that God will begin a new State for his People. Vpon that they studey in Babylon fifty yeres: and they made themselves a golden age: knowing that the kingdome of Christ was in sufferings. Afterwards they are plainly told of the true kingdome: & be renewed, as of old. This verse was given in the beginning of the captivity for a comfort that way.

Finis.